I: Hollis C-5 (ca. 1896-1904) 1905
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[illegible] is not considered correct. The smiths marry amongst themselves.

If a Masai takes in his hand a spear or sword or other thing which a smith has held, he first of all rubs his hand for it is considered improper for him to take it in his bare hand. [316]

The smiths are not rich in cattle like other Masai. They have no luck with cattle. If you find one possessing forty head, it is a very large number. [323]

The smiths have their own language, which, although a corruption of Masai, is not understood by the ordinary Masai. Not all of them can speak this language: it is only a certain number of them who know it. [91]

Earthenware pots and gourds.

Some Masai women are able to make earthenware pots; others who are unable to make them buy them from strangers. 323 [327]

Gourds are also bought, or they are collected in the deserted kraals. [325]

One pot can be purchased for a goat. [325]

When the Masai make pots they make them in two sizes, big and small; these pots are also provided with handles[1] by which they can be picked up.

When warriors go to the woods to slaughter cattle, they carry their cooking-pots by a strip of hide fastened to the handles[2]. [325] [327]

[1] Ish. enarishe. [2] For illustrations see Hinde, The Last of the Masai, p. 89.

Women. Difficulties relative to marriage.

The chiefly ol-Kimanisi enabled selected from ol-kumbai, also ol-kiteng, some ol-oibor, ought o-lkito ang'oriau, some ilp kumon but chiefly il-ng'ojine also.

Kinds of l-kumbai l-ng'oloto kumok-enne l-kutiliani-Kimanisi, enkumoro l-ng'oloto. The idol ol-kumbai ilotu l-ng'oloto ormoto, ene kumok enkidig.

Ilotu l-kumbai e-rumi lenyo ol-kiu l-Kimanisi, kulie olarimi; kumokig il-Kimanisi. Kine gilisi ewuo, e-muiruo ake ewuo.

Women on l-pukurtia.

Kitito (Ngurtyok en l-Kumbai kuliye kitoloto l-nitito; emoitito kuliye, enkopulyo ake kiu l-ewuo.

Kinyalyo ol l-pukurtia, enaki enne kuo l-nilipuo.

Kitito enimoio ang'ata ilmayo e-nanki nolo.

Ore kuo olokiu l-Kimanisi l-nitito, enimoio le-ng'oroto en l-ng'oroto, enyoki gilisi ke-gumoshi ji olindigoi ene olitoo.

The ngoro l-nanuo enyokiyo kitu, enyoki ang'ata ge enne olindigo.

* Ish. enarishe. * For illustrations see Hinde, The Last of the Masai, p. 89.

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

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labor is of little economic significance, except that it is the duty of the warriors to get cattle by raiding. In the division of work, the people mainly concerned are the uncircumcised boys, the girls, and the women. The boys do most of the herding, assisted by the elders. Women and girls milk and act as servants to the warriors. The girls do household work till they are old enough to become lovers of the warriors, when they do very little work. The greater part of the work thus falls on the elder women, who besides doing or supervising the milking and other ordinary household tasks like fetching water and firewood, build the huts, load and drive the donkeys when moving, prepare skins for clothing, and trade with neighbouring tribes for food and other things. The warriors used to be occupied exclusively either with war or preparations for war, or with dancing, visiting, and making love. Their military activities have today been replaced by certain tasks connected with cattle, and by cattle-stealing and raids on neighbouring tribes. The senior elders are occupied with political matters, and some of them with the instruction and control of the initiates and younger warriors; they also help with the herding, and take part in trading with the neighbouring peoples.

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The only specialists in the economic sphere are the smiths, *il-kunono*, sing. *ol-kunoni*, who live separated from the rest of the Masai, and marry among their own kind. They have a distinctly inferior status, and are despised by the Masai, who all their lives refuse taking anything from a smith. At one time the smiths lived over deposits of iron ore, such as those in the Matapato river; but nowadays the availability of trade-iron has given them greater freedom of domicile. They make the iron-work used by the Masai, including spears, swords, and ornaments.

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[343]
[344]

Though according to Hollis a few Masai women made pottery, the Masai as a rule buy their pots from the Dorobo.

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Food

Except among the agricultural Masai, no cereal or vegetable food at all is grown, nor was it eaten in the old days by warriors, whose diet consisted of meat, milk, and blood, the latter providing the necessary salt. The animals eaten included their own cattle, buffalo, *el-amerwan*, and eland, *e-ntwa*, which they considered to be related to cattle, and therefore fit to eat.[1] Warriors were not allowed to eat honey, to drink honey-wine, or to take tobacco, though some took snuff. Children and married people eat vegetable food, and the meat of cattle which die a natural death. Warriors when they want to eat meat, build a rough shelter called *el-pul* in the bush where, accompanied by a boy to do the work, small groups feast upon the meat of an ox supplied by the father of one of their members. The elder who supplies the ox is given some of the meat, and this is one of the regular sources of meat for married people, for meat eating is the regular practice of warriors. Men and women do not eat together, and fish, lizards, eggs, and game other than buffalo and eland are not eaten by any Masai.

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[341]
[343]
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Trade

Since the Masai are not self-supporting, they have to trade with the Dorobo agriculturists, *il-murle*, whom they despise, in order to get what they want. Their chief suppliers are the Kikuyu, Chaga, and Taveta; and for certain things, notably ivory and honey, the Dorobo. The media of exchange are cattle (old, barren, and otherwise unsatisfactory cows), old and thin goats and sheep, donkeys, butter, and hides. The principal goods bought are food (beans, millet, maize) and tobacco, which they get from the Dorobo; the chief suppliers of meat are Indian traders, often Sikhs,

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[1] Ludorf says that the Masai buy their cattle from the Kikuyu (*JRAI*, LX, p. 398); this may well be the case near the Kikuyu border, though it is perhaps a recent development.

[2] The Lulia also consider the buffalo to be the equivalent of the ox. Raikey, *Historia Gentis Gallo*, chap. XX, Cantù.